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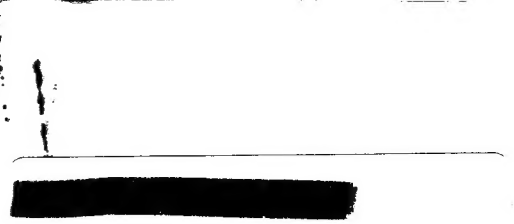

Must Remain in
Transcription Room

M 2140

Group II

Barn

Thursday June 15, 1972

MR. NYLAND: I think we're on the right road. I think particularly this week has been quite interesting because of more and more political discussions, more and more descriptions of what people are, at least in their manifestations. With all the promises or criticisms ~~of~~ or that what actually has taken place in the direction of drug misuse or fraud - all of that I do not know how much you follow even magazines, and read articles, or whatever at the present time the war in Viet Nam means to you. I think it becomes more and more apparent that our culture is really on the wrong road and that there has to be something else that I wouldn't say takes its place, but would require attention and that is why I say I believe we are on the right road. I honestly think that we are trying to do our best.

I thought this week a great deal about Gurdjieff and for instance, about remarkable ~~men~~ (man?), what is "Remarkable?" And WERE they men? ~~And~~ how did they look at Gurdjieff? Did they think that Gurdjieff was remarkable? And how much did Gurdjieff actually talk to them or to what extent even was his particular viewpoint and his insight and philosophy

already developed during the years - let's say - the 20 years of difficulty and tribulations? How much was Gurdjieff already a man for them? And how did they look at each other when they met? I'm quite sure they didn't meet in large groups. Descriptions in the chapters of the book are more like vignettes, discussions of one person - Gurdjieff's friend - for certain reasons, here and there a little combination of people in discussions for instance, about the Gobi desert, but otherwise the personages are outstanding and not really affecting one or another, and perhaps they did not know of each other. And perhaps even they may have met at certain times to exchange ideas or find out what kind of information one had gathered and which could be useful to someone else, and over a period of 20 years, it is rather difficult to see what has happened. And all we have is really the book and description, some opinions which are expressed in it, but not very much of a group activity. And perhaps it is due to the period that Gurdjieff himself was developing and wanting to find out what really was for him of importance. And the utilization then of some of his friends with whom he could exchange and who also did contribute, like a person like Skridlov or Prince Yuri Lubovedsky.

You see, there are many different types in the book and different aspects, you might say, of remarkability and as a whole it is quite outstanding as a book although there is not very much in it about Gurdjieff and perhaps only it could be used as an illustration of a certain claim that Gurdjieff could make in making statements that remarkable men still existed, and it is worthwhile to write about them so as to give courage to those who had read, you might say, his first book. But his first book, of course, was not written, far from being published or even becoming known, and I think that even during that period there were certain fragments most likely in Gurdjieff's mind that he would like to write. And I'm quite certain that at times he made notes which afterwards became useful to him. But mostly I believe at that time even there's a desire for application. So then the accent of what he wanted to do later and with which he

started in Moscow and St. Petersburg was really to utilize that what he then knew in a very definite desire to have groups with whom he could be honest.

You see, I was reminded by that and that kind of a history about which we know really quite little and also about Gurdjieff's life and what he did after--after St. Petersburg. When he had to leave and the Caucausus, Essentuki, Constantinople, then going further West - Germany, a little bit in France and England, settling down at Prieuré and creating a kind of a school--school of Forest Philosophers. But again and again the question comes to me, for what aim? And then when the accident happened in 1924 and he felt that certain things were then to be done because he couldn't do them in the way he perhaps originally planned to do. Then came the book and Gurdjieff was not an author and he knew that. He preferred to call himself as you remember - a teacher of dances. I understand that as an indication, he wanted to teach about behavior, and it is really that kind of aspect of the totality as represented by what we know better perhaps, the First Series, in which he quite definitely had something in mind to tell to mankind, Relentlessly Working, destroying that what was not correct. And again I thought about that because in the last week or so, an article was published in Horizon Magazine on Gurdjieff, with a very nice photograph by someone, I don't know who it is, who had picked up here and there some information. The article is, it's all right to read it. But all throughout, what does he really know and how can he know, because what would be his information? Gurdjieff's

He can gather facts about life, meager as they are, but a great deal has been written about impressions of certain so-called authors who then want to communicate that to this generation, and given an impression of what Gurdjieff was and of course several little facts are known. But then when one comes to writing an article, it usually is a little stupid description of what happened to Katherine Mansfield or what was in the second series in connection with the universal workshop. That what stands out most is that there is a description of American canaries , and what else? And what will such a man really write about?

And it started me to think about what is going to happen? Because even if at the present time by means of these little articles which is just not worth very much, probably just about a quarter of what ever you have to pay for the magazine, although this is more expensive. I think that each number costs about one dollar and a half. Is it even worthwhile to spend that money for that kind of an article? Was it worthwhile even for him to write it? And what is happening to people who then start to read it? Like many times, they do read a variety of little and larger volumes about Gurdjieff, sometimes called fragments of the teaching. Do they emphasize that Gurdjieff was a teacher? And if so, what is a teacher then? And will, later on, these kind of books find a wider circle and then be read by several people. And one says - ah, there is interest in Gurdjieff and in a very soft voice afterwards, you say, and his ideas. But I think for the greatest part you can leave that little phrase - and his ideas - out of it because people are not interested in the ideas at all. They're interested in a little description of a man who perhaps, even in their eyes, was remarkable. But a description of some history of his life and a little bit of philosophy of how it was necessary to realize what mankind is or what is really a result of the culture and civilization and references of course to Beelzebub who came down, and the connotations of a fallen angel, and not knowing at all what is meant by the description of the different persons which appear in the book. And again I ask : how will they find out? Just by reading the book? Is the book, as such, complete? And of course the answer is quite definitely, no. Because, Gurdjieff wrote the Second Series, and the Third Series has been written but not published, so it is not available and only whatever there is to a few and they then having read it, do they have a responsibility to explain what is really the background of the First Series? And why does Gurdjieff talk about a relentless search, time and time again applying certain ideas of self-observation or the creation of 'I'? And what does anyone reading the book, even

if they follow instructions and read it three times, where are they then? How can they continue with that if it's just that that is there, and where are the possibilities even of explaining Work when the Third Series is not published as yet?

And so the responsibility for that kind of dissemination of ideas rests with perhaps just a few. And what can they do? What is it really that can be done? How many people should know about Gurdjieff before you get one per cent interested in Work? We know it with ~~out~~ our own experience also to some extent. We have a little group here and a little group there, and some people interested. We sending some--sending them some material and then they have a meeting. And it is most amazing what they have gotten out of listening to a tape or reading out of Beelzebub. And then they start to talk and sometimes with a little bit of an interpretation of what they think Work means, but they are just using a word and it has no further meaning.

In the beginning of a group there is always the word, but there is no content as yet and where will the content come from? And if it is within them, how can it be awakened? And that tremendous amount of endurance that is necessary of constantly keeping in front of them if they wish to know it--what Work really is; and the patience that is necessary to correct them, or to try to put them on the right road. We experience it here on Monday evening. Why is it sometimes that the meeting is good? I liked Monday meeting for the answers. I didn't like it particularly for the questions. There was a good level. There was a very definite wish to bring it up and to keep it at the right level, but then the questions are not there because to be honest, they don't Work. And it puzzles me really. Why don't they Work? Why can't they see when they look around how terrible the situation is in general of this kind of an Earth on which we live, and where everything becomes destroyed for particular selfish reasons. Without having anything else really that could be attached to it that it is of value. And the

creation of such conditions under which we then have to suffer and to live because of inflation and all the rest, and not being able even to make ends meet. But nevertheless constantly under that kind of an influence of radio and TV and cheap little articles here and there, What is one going to do?

How can one arouse in a person a real desire as a necessity of seeing that something ought to be done by him, and that that what means reading Beelzebub should be for a person a process of coming to himself and waking up and realizing what he is, that he sees himself in that book. And how are you going to tell him it's him that is being described, not someone else? And it is not Beelzebub, not Ahoon, and it is not Gornahoor Harharkh. It is that what a person is with all his forms of behavior and the way he has been brought up and whatever he's now thinking and feeling, and that he then must realize at a certain time that he is bound by all of that so-called education to become a man, and that he isn't a man at all, at least not as yet. And how can one help him when there is no particular desire to speak up about one's real questions? And you cannot ask them, Why don't you have real questions?; because maybe they don't even know what you are talking about. And it does take time, really, doesn't it - to go within and to find what is really there and come back with a report ~~that~~ That it is empty.

We experience a little bit of that, and I say time and time again it is very good that you experience (~~it?~~) because you get disturbed. And that means you're starting to become a little uneasy in your sleep. It is not as restful anymore as it used to be, and you question things more and more, and coming to a realization of that what one really is, that you finally must conclude what is this all for and why should I wish even to continue to live?

You see we must go through periods of that kind. That is, I've said several times, a valley of death, because we have to die to many things of

ourselves. I say again, relentlessly destroy that what were concepts which were so precious to us and to be able to stand on one's own feet, to see how terribly naked one is and still having the courage of wanting to continue.

You see this is the reason why a group exists. To be able to help each other, if you can understand that, in sympathy with each other. That perhaps there are some who do need some kind of a help, and how can one become sensitive when one isn't as yet? And one hasn't been brought up really to consider it a necessity, because it does belong to a man when he wants to grow up, that he is sensitive to others and to the rest of the world; and that when he is influenced by such impressions that he receives, that he will know gradually where to place it and what to do with it and not to lose himself. How can you encourage someone when you talk about the necessity of making a solidity within himself, as it were, to become remarkable as a man? Because that really is the definition of that remarkability of a person, that he has character, that he does know for himself certain things irrefutably, that he is quite convinced about certain aspects of life in general, and in particular about himself as a representation of such life.

But again, how can one wake a person up? It does not help by telling him to read a book. It does not help by telling him to come to a meeting because all that is still a little bit of a form. How can a meeting become emotionally charged? How can you talk about that what really concerns you, and how can you then drive it home, as it were? How can you penetrate into that kind of an essential question that is within each man - if you could arouse that, or if you could actually understand where it is so that then you can take away the coverings, that you could really and would wish to spend the time emotionally with the person - and not intellectually, like he would read a book, or like he would go to a meeting simply to listen or whi--like he would see a little article and look at Gurdjieff's photograph and say, that must be a very interesting man - and then let it go.

I'm so afraid you know. I really am. Because here we make honest attempts and day after day something is there to remind us, and of course I say again and again, look at the Barn and there is a meaning and try to find it. And still sometimes you're very empty, and nothing seems to help; and you go down and down, and it is very discouraging. And what to say? What kind of help can one give? What is there that you could actually produce and say - but don't be all this negative. See what there is - and then when the capacity of even seeing that has been reduced, how will you stimulate that fire that has gone into ashes and just has a few little sparks left? What kind of a wind should blow? How can one wake up that what is really essential essence and what is almost at the point of going out into--altogether, because it is not fed enough. How can one, by example, by a voice, by a real wish, as a handshake, or by embracing someone? How can you show that you care? And how much are you willing to continue to wish to care in giving, and then when you do give, are you sure even that it will reach the right way--in the right way - the kind of a person you have in mind? And when you give, how do you give? Do you give in order to see that the other person can receive it, or is it for yourself, a little bit, maybe, just a little bit? A little bit of that kind of vanity which also has to be ruthlessly destroyed, as you know.

You see, much is known about Gurdjieff during certain periods particularly, when he was not as yet writing, when he was in the twenties, when he started with Prieure, and when he had a flock of people come and they were treated by him. How did he teach at that time? By telling them what was the truth. By making them realize that that what they were doing was just about not worth a goddamn, that he could get angry at them and scold them; that because of that he created friction, hoping that because of such friction a person should see a little bit of light, and turn it within himself so that then that friction, giving energy for a certain wish, seeing himself actually of what he was made of and what he sometimes pretended to be, and all the sham and hypocrisy was exposed, many times in the presence of other people. And Gurdjieff could be extremely harsh at such

a time in telling a person this and that and no more, and walking away and leave you - whatever it was that was left of you - to yourself; whatever was left of your self. That kind of friction - we have it a little. But you go out of its way. We don't make it; We don't want it; We want to have it a little easier. We think we can use ordinary momentum of a walk or just doing certain things, that it is enough for that energy to be there. But how in God's name will you convert it?

You see, this is the problem. The energy to be used for a wish to Work, for that what has a value as an objectivity, requires an energy of a very definite kind, which only can be made by having a certain friction, also energy in its principle. But the utilization of that as friction, you might say mixing with the friction of an unconscious state, gradually producing that what is of value for the continuation of your life in reality, of a development of Kesdjanian, development of a Soul. What was it that Christ said he was going to send down from heaven when he got there? The Holy Ghost, he said. I will give it to you as a companion. What do you think the Holy Ghost is? What does it mean? It is 'I' which is filled by that what comes from above, when a person desires it to be filled, when one is open for wishing to receive. Like at Pentecost, the disciples were ready, and there were definitely ~~tongues?/tombs?~~ of fire above their head, indicating what may be as a halo or that what could be at least interpreted; I say it now simply because I like that interpretation, of an 'I' being given to a man when he really and honestly wishes it - I said many times - as a guide for himself. But to be filled with material which is not subjective and comes only and could only come from above, to be given to him in order to remind him of something of his holy sanction within himself, of that what should be blessed by a person when he honestly wants to become in earnest about himself, to see what is really wrong.

And of course we explain these things a little bit by saying that what

is wrong - what we see, what we feel - is not becoming. And then we go through the particular process of acceptance of that what is then us, ~~in~~ and accepting that what we are in order first to be able to see it freely. You see the process of necessity, of accepting oneself for whatever one is without a criticism and without any association at all, without any description, is really to come to the truth of the matter first, before you are able to utilize it for--as a building block for that what is of a higher kind of a nature. Because you cannot use ordinary subjectivity bricks for the further building of a Kesdjanian body. It does not work because it will fall apart. It will create a tower of Babel and it will fall down because of misunderstandings.

And so when we know a little more about what is needed in order to understand Work on oneself, what one should do, and then follow that ~~with~~ as a simple example of trying and constantly keeping that in mind, as if it is like a medicine you carry in your pocket; and every once in a while you take a little bit of that medicine, maybe a drop, maybe a little pastille, maybe something that has been given to you in some way or other, and it is precious for you. But you carry it with you, you know. Maybe it is a vitamin of a certain kind that is necessary to kindle your life, to give really vitality to yourself. And again I must ask, do you use it? And then, how often, and how often can you have that wish when you are down and out and you sit, and you feel sorry. And although there is that kind of a ~~demand~~ command - get up, take your bed and walk in order to do something with yourself, to be able to see more and more what you are, to establish that momentum of energy in an unconscious way, so that when the friction could come, there is something to connect, something that could then be utilized with that friction in order to produce a holy kind of energy belonging to Great Nature.

How do we Work? How can we? Not by the thoughts afterwards, even then when one says, I know what I am and I should have been different and I wish I could be - then that is really the question then. What do you do? Do you keep on reading Beelzebub? Just to read it? Do you keep on reading little articles

and about so-and-so who has met Gurdjieff and who tells him how terrible he was or how lovely or whatever it was that the man represented when he was on this Earth. Did you read about his father or about Dean Bosch, that he understood what a teacher could be, and that the young choir boy started to grow up, became a man, and then of course he had the Universal Workshop - didn't he? And then he had also material questions to solve in a certain way, you know, he had that. He also knew what it was to be poor. And we are and we know. We are poor in material, We are poor in ability, We are ppor in psychology, We are poor in knowledge. We really are very poor. And even then when we are poor, as long as we are not poor in one's heart, there is hope.

Where does this awakening take place? In your heart really. In that what is still partly unspoiled because the solar plexus takes care of unconscious forms of feeling, but your heart can still be open enough. It is active already in a material sense. It is very anxious to carry Hanbledzoin at the same time, simultaneously with the blood circulation, to carry that Hanbledzoin to parts unknown on an adventure trip, as it were, of how will this Kesdjanian body be built? What kind of structure is necessary for it? What does one mean by sol, la and si? What is really meant by that little bit of a triangle? What is it that I see when I cross the bridge and then can look into the holy land, and am I entitled or am I not like Moses looking from the Mountain Nebo and seeing Palestine and not being allowed in that lifetime to enter? What is it that prevented him? You can say his karma, that he did not do what was required of him, that he neglected perhaps certain things which God made him do and he didn't do, or he found excuses for not doing them and then God in his wrath, that is in his real love, told him to wait and to be, perhaps he told him, to be reincarnated, Who knows? Moses went up to heaven, but he did not enter into the Holy Land.

You see, these things, what is far away for us in the future?

What do we expect of ourselves and what do we hope for, and what can give us at the present time that kind of an aim that we still can go through the difficulties of life and that we know that they are really required because you see we must have friction. Don't think that you get away with it without. You have to put yourself in situations which are sometimes quite terrible, or when they do occur you have to accept them for their terribleness, because you must extract from them that what is really required in order to enter into the holy land. You are, your life is at stake. You must know that at the time when you die you will be asked to give account. Maybe not in the way we know how a judge sits on a bench and you appear as a criminal and you have to tell them what you really have done. You have to be honest and you swear to God that you will tell, under oath, that what is actually truth or what you know about truth, what you believe in a truthful interpretation of what you have been. But you see it has to be the reality of that kind of truth, because nothing else will do for the Lord when He is sitting in judgement. And I know all of this is allegorical. I'm only talking about what happens at the end of the day, and something in you is in judgment about your day and the way you have spent your energies and how often you have avoided friction that perhaps could have been extremely useful even in small doses. You know we don't take in medicine all the time in large quantities. We are homeopathic, that is, pathetic homo, as human being, almost I would say sick, but knowing that that what can be given in a very small quantity can have an enormous effect, particularly when it is used in a regularity establishing a rhythmn. That is ordinary medical science.

How to apply it psychologically, to establish a rhythmn, to make such attempts at certain times when you know that the rhythmn is right?

What is a rhythmn? It's an establishing of that what is high and low, a vibration rate in which that what is high gives you opportunity because it seems as if it is clear sailing, that what is low, gives you an opportunity because it seems that everything is against you. Between the two, there is an up and there is a down. That is the vibration rate which produces ultimately the tone of your conduct. And that sometimes as a vibration rate can go up as a line goes up, not horizontal; the lifting up of that, trying to make that vibration rate really becoming a vertical line and still vibrating, in which then that rate changes a little bit. Because you see, there is a difference between rates of vibrations of a tone of a piano and that what takes place in the tube of an organ. And both give tones, but the quality is different. I do not know if you know enough about such differences of sounds, but they're very interesting. Our unconsciousness is like ordinary vibration rates of strings on a piano. But that which is conscious as a vibration rate is illustrated by the air going up and down within sometimes a leaden tube, sometimes made of wood, sometimes of different quality metals, giving different tonality and different timbre of tone, but a tone nevertheless singing out in that way because the vibration rate going up and down, it is like a constant breathing in and out of the tonality of the spheres of the universe.

You see what one wishes is to lift that horizontal line a little bit up so that it can be pointing to something else, not only the earth. As soon as you lift it away from the horizon--the horizon of the Earth, the horizontal plane, then it starts to point towards space. It is pointing towards something away from the Earth. That is the reason why one says in the building of Kesdjanian body, I wish to have Soul? Sol in mind when I start to Work on myself. When that is you might say taking place, what brings this line up? At

the point where it is lifted, it is the friction which is created there in not wishing to continue horizontally, but fighting against all odds of the gravity law to bring up that line a little bit, as I say, to point in a different direction and at the same time the rates of vibration still remain, and they gave--give still the kind of tonality that belongs to me as a personality, because it is my tone of my life that I'm talking about. (Turn Tape)

So you see that friction is really going against the law of gravity. But in our terminology it means going against the grain. What is the grain? It belongs to a piece of lumber. It is part and parcel of it. When you go along with it in planing, it's okay, it becomes smooth. But when you go against it there are obstacles and you have to overcome them, and sometimes you cannot even overcome them because the quality of the wood is not always that, unless it is very hard and then planes being used for that purpose of going against the grain produce a very special kind of surface. This is really what takes place when I call it the line of one's own life producing a tone in the sphere first of the Earth and perhaps becoming remarkable, but then gradually leaving this Earth with a wish perhaps never to return but in any event returning if necessary, but knowing only that after I have left and then the truth must be told. Either you have to return or you are allowed to enter into the kingdom of Heaven.

But what happens to the vibration rate? That what is up is not against the grain. What is below is against it. The upgoing line is against the grain to reach the height of the ~~empty~~ amplitude (?) in its highest point. That what is easy sailing is going down, I now say, to perdition. Do you understand what I mean? The lower points belong to this Earth, and they ultimately will help you to become destroyed. The upper edges of the vibration rate give the tonality of the tone. They are counter-balanced of course by that what is below.

But the tone is given by that what is the highest such a curve can reach, or the quantity of energy that is available, sometimes reaching in that kind of a vibration rate a tremendous height which produces depth in the tone, not the tone itself in accordance with the measure of vibration rates which are dependent on how many per second, that is how they are close, or close together or far removed from each other. But the deep bases and the high overtones all are made of such intensity when they have to sound much further than the Earth will allow, and when you want to make sure that they are not going to be attracted by the Earth or even the atmosphere of the Earth but they must reach outer space. Then they can be on their own and then they can fulfill their function.

You see, what am I talking about? Really to try to tell you what it is that is necessary in one's life, that you have to take all kinds of things as they happen to come, because you cannot regulate all of it. Much later maybe you can create conditions of your own when you know what they are right for and how they then could serve you, but in an unconscious state, you are dependent on anything that just happens and you have to have that kind of a rudder in order to become more directive or give direction to that what you are doing with yourself. That is what I'm talking about. Don't run away from life. It has still a great deal to say, maybe a tremendous amount, when you are in this valley of death. But isn't there some kind of a voice that tells you not to give up, simply to continue and to say I have, and I continue to have belief in that because it will pass. This will go. It is not the regular kind of a thing. I don't always have to talk in the language of Babel. Some day I will be able to talk the holy script and write even scripture in some way or other being acknowledged, not as an author but as a human form who knows his behavior and can play certain roles in dancing through life. This

is really what I wish to tell . Don't be afraid of friction. Face it. See what you can do with it. Start in a very slow way. Don't think that the particular conditions of this Earth or even those here in Warwick are particularly made for you. They are not. They are here. We happen to be here. You find the conditions as they are in the form of all kind of contact with the outside world, or in contact with the people who ask you questions, and it is up to you to see what kind of an attitude you will have towards them, and in what particular way can you meet them and how much of the Holy Ghost can be your guide?

What is it that you really want to do with yourself when you consider it at the end of ~~your~~ the day, and you put down in your own account book what is to your debit, what is your credit, what is the profit, what kind of business have you conducted that day, what kind of balance sheet must you draw, do you ever a work sheet for tomorrow, just a balance sheet of so much in the bank, so much cash, so much still owed to Mother Nature? Do you keep an account with Mother Nature, with having a name, special account with her name on top of it, on which you write what you already have received for nothing, gratis, and what you ultimately may want to pay because you don't want to die without having made your account and settled it with Mother Nature? Even if you were not responsible because you are here, you happen to be here. You take it, and you take particularly those little frictions, and ultimately a little larger, ultimately ~~even~~ after that you may even welcome them, because you can see in them what is given to you. Don't you know that that what is an obstacle is converted into material to fill your "I"? Do you understand that life is given in unconsciousness in order to convert it into a conscious state, which will ultimately be of profit not only to you, but to

the glory of God? Can you be religious enough to accept yourself as you are, because it does require religion?

It is not so easy to understand what is really oneself and to know that that what one is is, and no more, and no further questions asked, and no further interpretations with one's mind, you tell your mind to keep quiet now for a little while and let your Kesdjanian body speak up, because that after all is what the tone is about. The tone is not the description of how many rates of vibrations there are per second. That will adjust itself gradually in the harmony of ~~the~~ a harmonious man. But you become an individual tone struck like sometimes on ~~the~~ a violin, and as I say sometimes on an organ when it is a real organ, pipe organ made of material of pipes which is very special. Many of the good pipes are made of lead, but they are so heavy they have to be kept standing. I do not know if you know that story. There is a very old church in Harlem in Holland which had a beautiful organ, but it had to be cleaned. Of course, it had to be kept up, It had to be kept in tune. And so they had to take it apart. And there were beautiful base pipes, sixteen footers of lead, and they tried to put them down on the floor and they found out that the tone had changed just slightly, and that from then on they knew that that kind of material, producing that kind of a tone could not be just put down horizontally. For me it has a meaning: it has to be vertical! It has to be like a man! It cannot be a crawling animal. It cannot be like a snake. It cannot be in touch any more with the Earth ~~and~~ than only the feet. It's enough. It is sometimes too goddamn bad it is still there, but it is just enough to pay Mother Nature. Each time when you walk, you pay when you do consciously that what is a movement of your leg, your feet, and you push the Earth away, because you wish to walk straight ahead, and you walk vertically, because that is the kind of a posture a man

should have. That will give the right kind of a tone. It is not very right to be horizontal too often and too long.

You are too lazy sometimes. You sit sometimes too long. These are generalities. I know it. It is not that I have anyone in mind particularly. I only consider the condition of mankind as a whole at the present as far as I can see a little bit of that kind of anthropology. I don't know enough about it. I don't know people very much. I've seen a little bit of the world, yes that is true, but really so small and so little. But I see myself, and I conclude from that what the world is, and I'm sure I'm not very far wrong. And so when I talk in general like that, I talk about myself. I know when it is that I don't produce the right kind of a tone which is required of me that should sing out from me, that should even, I say sometimes, because of aliveness of that kind of vitality, should flow over, because it is far better to talk about life and about the necessity instead of just giving a little dry answer of an ABC. It was beautiful this last Monday, It was alive, that last question. It was reality of being interested in one's life.to see what can be and ought to be. In that state, of course, I will wish to work, I will want to find out under almost any kind of a thing when I feel I am alive enough. Why do I talk about alertness? About aliveness? Because that is a state that I can understand unconsciously, and it is just a little bit of a flip of a switch to go over into awareness, which opens my eyes more because I have not seen it. I was blind to it. I can be quite open in ordinary life to alertness. I see my life then, holding forth sometimes at great lengths, talking and arguing, and staying, and convincing others. And there is all of a sudden sometimes there is what--what are you talking about? Aliveness? Yes, right, but then what? And then, of course, then I know,

and then I really--I don't know anymore what to say, because that is really the result of being so alive that one cannot define Work, and it is not necessary to define it. It's far better to just leave it, so that the other person is enlivened because of it, and then can go home with a wish to Work. There is enough known about how to Work. All you need is the constant impetus to have a wish for it, that even in your dark moments in the times of great distress, in the times of being led from Egypt and walking for forty years through the desert, constantly expecting to go to the Holy Land in time when the time is ripe, and forty years I have to spend.

What does one do in that time? Growing Choongary? Really? Not to talk too much like Hamolinadir? He is not understood, talking is not understood. Talking is not convincing enough. You can agree with it a little bit every once in a while in saying that's a beautiful thought, but it does not help you to go against the grain when it comes to that, when you have to plane your own life and make it smooth enough to be able to enter into the Kingdom of Heaven.

What is it really that one wishes in that kind of smoothness? I call it that. It is harmony. It is when there are no cacophonic notes, when there is not anything that opposes, and that what really means to be able to be and not to be anything else. To divide being from being somebody, or being a description of what I do, or being and then, a certain professional, or an artist, particularly artist. A Being, and a fellow with a body, artistic body, to look as if there is something in him, and there isn't, but he has to do something for his so-called self-respect. And then what is that self-respect, for what self? What is within a man that he can rely on, that he knows, that's him, and about which he then can be proud or even dare to say, "This is me, I am." The fundamental note that is struck is always this--

I am. If one can say that in times of friction, in times of great distress,--but I am. You see this but means I accept everything what has gone on before. I know it already from beginning to end. But now I want to say something. That's why I say but. I contradict almost what has gone on, because it was not important enough. But now I want to say but, and then I say, I am. That's important. In that way you contrast that what comes from friction with a result of a conversion of energy for a definite purpose. You contrast lying on the floor and horizontally dictating or doing whatever you think is necessary for the maintenance of yourself or eating, sleeping and drinking like the Romans did, lying around and guzzling up what was on the table to be eat--or to be eaten. No, you stand up as a man, because that is your aim. That, at least, your hands can go into space a little bit. They don't have to touch the Earth. You're not an animal. You don't have four legs to take care of. Arms have a different kind of a property. They are closer to your head, they even go above your head, much above your head when you stretch them out. They leave your intellect alone. What comes out of your fingers is exactly what could come out from your heart, stretching it towards that what you wish to reach. You pray to God with your hands up, and not, you can, of course, when your whole body is praying, but when you stand as a man you want to tell that you are. You say "I", and with that you streng--stretch your hands up, you say "I", and then maybe you cross them over your chest and say "am".

That is the realization of being. That is what is necessary for a person to understand when he has difficulties and then maybe he can redo, he will do something about that, and maybe he can look around and see maybe a little light or ray--a ray of light, a little somewhere, somewhere out of the past, maybe, still grateful, still in

gratitude that he can breathe now and not wishing to think too much about death, or about constantly having a fear about that. One doesn't want that anymore. Not too much of that. You simply say, "Calm down". I've had enough of that nonsense. I want to live. I want to grow up. This is the way I dictate to myself. This is the way I understand the Holy Ghost to come and help me, to become then that kind of a guide."

Sometimes we say neutralizer, between what? That what is the mind, that what is one's heart; that what could become conscious, that what is still conscientious. I say sometimes the body is the neutralizer. Sometimes I say it is negative. Sometimes I say for purposes of understanding growth that the heart and Kesdjan becomes neutralizer. But you see then we come close to that possibility of what is really conscience when it wishes to make contact with God himself if that were possible, or at least what that--with that what is important that's coming from Heaven. I comes from Heaven then and is there, and then joins with conscience.

You see, what is needed, first, is to see the place of that I. When it is a Holy Ghost, it starts to talk in the beginning a little bit about objectivity, about the necessity of impartiality, about understanding a little bit about one's type so that not everything remains all the time so subjective. Then it goes over into the realm of Kesdjanian, and it starts to deepen that what are the emotions because there is energy available. You see, that is the energy to be used for a purpose. That is the energy that will be used ultimately for overcoming difficulties when the friction is too high, when that what is lifted up cannot be lifted further because the attraction from the Earth is so much. Then we need energy of a higher kind, not as yet entirely converted because it's my own still. But under the influence of this I something takes place and he tells me stories

about God, you know. Geshichte von Liebe Gott [Stories of God] (?)--you know that of Rilke. Do you know these stories, how beautiful they are? If you don't, read them, because they give you a little insight of the sanctity of a little child, and how one could become as a child, understanding what is really so impossible to understand with one's mind, but what is felt all along, not knowing how to express it. It is sometimes pushed a little bit away because it doesn't seem to have any particular reason for existence on the Earth.

What is lacking on this Earth at the present time--conscience. There is no more feeling, not enough, There is not enough caring. There is not enough even wishing to help for the sake of helping. There is always politics, There is always grabbing whatever one can get hold of. That is why we talk about Work. To see that gradually this I can become instrumental in the fulfillment of your thought and filling the emptiness which there is as a result of suffering or feeling alone, or feeling sorry for oneself, but not to stay in that. This I says, come on, get up and walk. Take your bed, take that what belongs to you, take your little knapsack and put in a piece of soap and a handkerchief and put in All and Everything (caps) if you like, but walk! There may be desert, maybe there is an oasis somewhere. It will come, maybe a little farther well down there, (?) Also, it will give you strength for a little while. You will not be always disappointed. At most you would come back again to where you came from if you walk around the Earth. But only in the meantime, look what you can accomplish and what you could actually experience.

The world of your own is very large. It is not just a little bit of a moment when you are so sorry. It is there within you, but you have to uncover it because that is the requirement unfortunately ofthis Earth, that we have to dig, that we have to Work, that it is

not given unto us on a golden or even on a silver platter. We have to Work for a living. But that happens to be that, you know. We are not anywhere else. We're here. We take it because we are here. What else will you do? What kind of risk would you run, thinking that you would go somewhere else? You would come back to the Earth, don't worry, because you were ~~born~~ brought here for what reason it may have been. Try to find out if you can. That's good as a research. Why is it that I have an aim in this life? Why was it that I was born of the parents like they were, and that I had to go through this and that and I called education and experience? Why did I have to meet such and such and this and that? Why isn't there enough remarkableness around me that I crave for? Why can't I understand myself in becoming remarkable? What should I do? Then I really search for that, because there is something alive in me that has to be satisfied. This is what I mean when you keep on saying "I am".

That aliveness is then confirmed, and affirmed, ~~(reaffirmed?)~~. It is reassurance. It is that what is reality which one knows about and it comes as self-remembering, as a reality. I am reminded by many things but only a few will give me the motivation for self-remembering. Many things occur to one. Many things impress a person. Thousands and thousands of impressions. But maybe just a few are enough to reach the depths of one's heart. You see, the problem is again what I said in the very beginning: how to reach that, how to be open, how to make it, how to be patient, how to go around a person, ~~or~~ how to tell what it is, where do they live, what can you say? Maybe you cannot say much, just be as you can, as you are so that perhaps that is even felt. But always be ready whenever it is needed that then you might say that such a person could call on you day or night.

You know, it is like being ready to die--day or night, ready to enter into the Kingdom of Heaven, day or night; itdoesn't matter at what time or hour of the twenty-four. They are like nothing when one dies. Day and night do not exist when one dies. One goes over into a different state, in which life exists without shadow and body exists without material, where there are for the time being only rates of vibration, which are then vibrating in the ether, and not in air anymore, and because of that, the purity of the sound in ether is like a ray of light.

You must understand Work more. You must really, I tell you, you must be more honest. You must really see what is--what could be in store for you and have belief that that maybe is written on your forehead that people could know that you are what is remarkable about this group. What is in Warwick that they see of us? How do they look at us? If we were, as a group, so that later on someone could write about the remarkable man of Warwick, would you want your picture taken? Would you like to appear in that as you are now? I only ask that question. It's a question I ask myself a thousand times a day. It is not at all that I would like you to ask it and I don't ask myself. I am one of you. I am as much on the road. I am not in Heaven. I am not conscious or conscientious as a man. I'm not Harmonious. But I have a strong wish, and that wish is not dying anymore. That is perhaps an advantage. That kind of medicine is with me. Whenever I touch my pocket, I know it's there. I don't have to use it sometimes.

A task you know, only has one result. To have an I which is awake. Even the thought of the task, I don't have to do the task. The task, in thinking about it, reminds me of my aim, and then my task is gone, because I, looking at the task, doesn't even know that it

is a task. It is just ordinary life. For me it has value, because I am asleep, but when I once wake up, I don't stay in bed. If I embroider ~~(...)~~ on a task and want to fulfill it, I still stay in bed, because I am not awake. When I wake up, there go the covers, I get up, I stand up. Then I sit down on the edge if you want to consider yourself, and your day. It is far better to sit at the edge of your bed in the evening when you go to bed. Then you have enough ~~kleenex~~ tears to cry about your day and your behavior. When you're honest you will see your eyes can be filled anytime with real sadness because of opportunities not used, not because you are so sorry for yourself, not because you have had difficulties--all that I say is to the good. You take what you can, the others, don't think about them, because you can fill enough with a little bit of friction.

Friction sometimes is like a catalyzer. It is not even equal to the quantity of energy that has to be mixed with it. It has a very powerful force within it, because the friction is heat. Not all energy goes over into heat that easily, but a little bit can make an awful lot of heat, and when heat is in the place in the presence of fire, when that heat is kindling a spark, the result is the conversion of that what ought to be destroyed/and that what should remain is the phoenix coming from the ashes of the Earth, going up to Heaven and singing the song to the sun. Hallelujah, it says, I am free.

I hope you have a good--a good tomorrow. When one talks about the disease of tomorrow, I hope you won't be sick. Goodnight, everybody.

2nd prof: Sandra